CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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COLLECTIONS FOR THE REGISTER.

MR REED—In Jortin's Life of Erasmus, a most instructive and entertaining work, I find the following extract from a confidential letter, addrest by that celebrated scholar to his friend, the Dean of St Pauls, in which he gives his reasons for not decidedly joining himself to the Reformers. His learning, his hatred of bigotry and priestcraft, his strong sense of the abuses which had crept into the church, and his generous pursuit of truth, undoubtedly contributed much to the progress of the Reformation; but he confesses he had not courage enough to be a martyr.

Yours, &c. P.

"I see now," says Erasmus, "that the Lutherans are resolved at all adventures to engage me in the affair of Luther, whether I will or not. In this they have acted foolishly, and have taken the surest method to alienate me from them and their party. Wherein could I have assisted Luther, if I had declared myself for him, and shared the danger along with him? Only thus far, that instead of one man, two would have perished. I cannot conceive what he means by writing with such a spirit. It is true, he hath given us many a wholesome doctrine: and I wish he had not defeated the effect of them by intolerable faults. But if *he had written every thing in the most unexceptionable manner, I had no inclination to die for the truth. Every man hath not the courage requisite to make a martyr; and I am afraid, if I were put to the trial, I should imitate St. Peter.*"

"Perhaps," remarks his biographer Jortin, "Erasmus has no where so frankly opened his mind, and so ingenuously owned his timidity.—But to do him justice, he still maintained the truth, though cautiously and obliquely. Although he frequently censured Luther, yet he heartily wished he might carry his point, and extort from his enemies some reformation both of doctrine and manners; but as he could not imagine, that Luther would succeed, he chose to adhere outwardly to the strongest party. "I follow, says he, the decisions of the Pope and the emperor when they are right; which is acting religiously. I submit to them when they are wrong, which is acting prudently; and I think, that it is lawful for good men to behave themselves thus, when there is no hope of obtaining any more." Now let me observe, that many arguments may be plausibly urged to excuse, or at least to extenuate, this timidity of Erasmus, which offended so much the Protestants. Erasmus, it is to be remembered, was not entirely free from prejudices of education, and had some confused notions about the authority of the Church Catholic. He tells of submitting his own opinions and his own judgment to her by an act of implicit faith. He was disgusted also by the violent quarrels, which arose about the Lord's Supper among the reformers themselves; for in those days Zuinglius and his adherents were the only men, who talked reasonably upon that subject. He was no less shocked at the tumults and rebellions of the Fanatics, and ana-baptists. I cannot believe, that the fear of losing his pension, and of coming to want, made him say and do things, which he thought to be unlawful; but it may fairly be supposed, that he was afraid of disobliging several of his oldest and best friends, who were against the Lutheran Reformation; of offending not only Henry, VII. and Charles, V. and the Popes, but private friends, whom he loved entirely, and to some of whom he was much obliged. These things might influence his judgment, though he might not be aware of it. There is no necessity to suppose, that he acted against his conscience in adhering to the Court of Rome. No: he persuaded himself that he did as much as piety and prudence required from him, in freely censuring their defects. In his conduct there might be some weakness, and timidity, and some passion against the persons of the Reformers; but which of us can be sure, that he would not have acted the same part under the same circumstances? "Judge not that ye be not judged."—This worthy man spent a long and laborious life in an uniform pursuit of two points, in opposing barbarous ignorance and blind superstition and in promoting useful literature and true piety. These glorious projects he endeavored to accomplish in a mild and gentle manner, never attacking the persons of men, but only the faults of the age till hard necessity constrained him to reply to those, who assaulted him with the utmost disingenuity and malice. How could a learned man of a peaceable disposition be better employed? He knew his own temper and talents; and, consious he was not fitted for the rough work of the Reformation, he would not attempt what was beyond his strength. But, in one sense, he was a reformer—and the most eminent of all the Reformers."

Jortin's Sermons, Vol. I.

With such exemplary candor does Jortin vindicate the character of this illustrious man. He was cruelly abused by Luther and some of his adherents for his want of firmness; but nothing in his life is more clearly exhibited, than the folly of attempting to force men into measures, or into union with a party, for which they are not ripe. But however the enemies of Erasmus may have charged him with timidity, they could not but admire the eloquence and beauty with which he thus writes of the happy influence of Christ's religion.

"What a blessed sort of ressurrection it would be, if we would lay aside our dissensions, strifes, and quarrels, and learn the lessons, which our Master taught us! whose business it was in this world, to form unto himself a people, that should wholly depend on heaven; and placing no confidence in earthly comforts, should be, after another manner rich, after another manner wise, after another manner noble, after another manner potent; in one word, after another manner happy; designing to attain fidelity by the pursuit of other things, than those, which are vulgarly admired. A people, that should be strangers to debasing lusts, by studying in this life the life of angels; that should have no need of divorce by being able to mend or bear all manner of evils; that should be ignorant of oaths, as those, who neither distrust, nor will deceive any body; that make not the getting of money their business, having laid up their treasure in heaven; that should not be infected with vain glory, because they refer all to the glory of Christ alone; be void of ambition, as disposed, the greater they are, to submit themselves so much the more to all men for Christ's sake; that should be unacquainted with wrath, much more with revenge, as studying to deserve well of those, who deserve ill of them; that should be so innocent in their behaviour as to force commendation even from heathen; that should be born again to the simplicity and purity of infants; that should live like the birds of the air, without care and solicitude; among whom should be the greatest concord, nothing differing from that, which is between members of the same body, in which mutual charity should make all things common; that whether there were any good thing, it should help to supply him, that wanted, or any evil thing, it might be removed or mitigated by the good offices of others; who should be so wise to live according to the example of Christ, as to be the salt of the earth, the light of the world, like a city on an hill, conspicuous to all the country round about; whose abilities, whatsoever they are, should make them forward to help others; to whom this life should, in comparison, seem vile, and death desirable out of a longing for immortality; who should fear neither tyranny, nor death, nor the devil himself; relying upon the invincible power of Christ alone; who should act in all things, so as to be ever prepared for that last and most to be wished-for day, when they shall take possession of true and of eternal felicity." ERASMUS.

Bp. Hall, of Norwich, was distinguished for a pious, tolerant and charitable spirit; by great fertility of imagination as well as by a discriminating judgment. Such were the vivacity of his thoughts, the originality of his manner, and the elegance of his diction, that he was called the *English Seneca.* His excellence seems to have consisted in deriving moral and religious instruction, from the historical parts of the sacred writings. From his "Contemplations," partly on the objects of nature, partly on passages of scripture, show at once the richness of his fancy, and purity of his devotional taste. In the preface to Christian Monitor, No. X. (a work which for its valuable selection of practical theology and the excellent spirit it inculcated, we could earnestly wish to see revived) is a brief account of this pious Prelate; and the following are among the "Meditations," to be found in that number:— P.

"Then only is the Church most happy, when truth and peace kiss each other; and then miserable, when they meet and kiss not. Truth without peace is turbulent; and peace without truth is secure injustice. Though I love peace well, yet I love main truths better; and though I love all truths well, yet I had rather conceal a small truth, than disturb a common peace."

"A man need not care for more knowledge than to know himself; he needs no more pleasure than to content himself; no more victory than to overcome himself; no more riches, than to enjoy himself. What fools are they that seek to know all other things, and are strangers to themselves, they have no hold of their own hearts, yet seek to be possessed of all other commodities. Go home to thyself first, vain heart, and when thou hast made sure work there, in knowing, contenting, overcoming, enjoying thyself, spend all the superfluity of thy time and labor upon others.

From the Christian Examiner.

NOTES UPON THE BIBLE.

The *Vatican*, of which I am next to give some account is a manuscript, which takes its name from the palace of the Bishop of Rome, in whose library it is deposited. Like its great competitor, the Alexandrine, it originally contained the whole Bible; and like that too it has suffered mutilations. At present the manuscript ends with the words '*amomon to theo*' Heb. ix. 14, the remaining leaves containing the rest of the Epistle, the Epistles to Timothy, Titus, and Philemon, and the Revelation, being lost.

The disposition of the books of the New Testament in this copy is remarkable. The Gospels and Acts stand in the common order. After them are placed the Catholick Epistles, succeeded by those of Paul, but not in their usual order, that to the Hebrews being placed immediately after those to the Thessalonians; and there is reason to think that in the more ancient manuscript from which this was copied, that Epistle stood between those to the Galatians and to the Ephesians.

Besides being a complete copy of the whole Scriptures, it further resembles the Alexandrine, in the uncial character, though somewhat smaller, less elegant, and without letters of a larger size at the beginning of sections. It differs from it in being written with aspirates and accents, and in having neither the Ammonian nor Euthalian sections marked in the margin, nor the references of Eusebius. Another important singularity is, that the Epistles of Paul are not written separately, but in a continued series; the whole divided into ninety-three sections, without any distinction of one Epistle from another, as if the whole of them constituted a single work. It is written with great care and accuracy; but no two copies, it is said, are more dissimilar in their readings, than this and the Alexandrine.

It has been supposed that this manuscript was one of those, which were sent to Alcala by Leo Tenth to be used in preparing the Complutensian edition; but a comparison of its readings with that copy has shown, that if it was one of those which were sent, very little if any use was made of it.

The value of this manuscript is less known, than that of either of the others, which have been described, because it has been less examined. It was proposed by the Abbe' Spoletti to publish an exact impression of it, and a memorial was presented to the Pope for this purpose, but the permission was not obtained. The subject was submitted to the Inquisition, which refused its assent. In the spirit of liberal and free inquiry, which is now extending itself into catholick as well as protestant countries, we may be allowed to hope, that the time is not very remote, when all such inhibitions upon the extension of the means of knowledge will be taken off; and provision will be made for an exact representation of this venerable manuscript to follow those of its fellows, the Alexandrine and Cambridge, into every great library of christendom, so as to be accessible to every biblical scholar.

Different degrees of antiquity have been assigned to this manuscript. The Roman edition of the Septuagint was published in 1587, and at that time the editors ascribed to this manuscript an antiquity of 1200 years. They referred it therefore to the fourth century. The principal grounds for attributing to it this high antiquity are, the strong resemblance, which its characters are said to bear to those on a monument, known to have been erected in that age; the absence of the Ammonean and Euthalian sections, and Eusebian references, which may be supposed to have got into general use by the middle of the fifth century; and the arrangement of Paul's Epistles, which is said to agree with what was usual in the time of Eusebius, i. e. in the fourth century.

The existence of the accents and aspirates, on the other hand, is not conclusive against it, though it would render the date of a century lower more probable. Accents were used by grammarians in the first century, and even earlier. In the ruins of Herculaneum, a verse of Euripides has been found inscribed with accents. But what is most to the purpose is the positive evidence we have, that in the fifth century the accents were actually used in an edition of the Epistles of Paul, the catholick Epistles, and the Acts of the Apostles. The existence of the accents then presents no objection against the middle of the fifth century for the date of the Vatican manuscript, and the other circumstances, which have been mentioned, seem very strongly to point to a date at least as early as that.

CHRISTIANITY IN INDIA.

Can any aid be given by Unitarians to the cause of Christianity in India with a reasonable prospect of success? If any can be given,—of what kind,—in what way,—by what means."

Under the preceeding query I have stated the particular grounds upon which a certain degree of success may be reasonably anticipated. The obstacles, politcal and social, religious and moral, are indeed so formidable and numerous, that great success cannot be expected till after the lapse of many years; but the present state of things is on the whole so encouraging, especially in Calcutta, and the general effect produced by the imperfect and mistaken endeavours already made, has been so beneficial, that much greater good would undoubtedly result from a course of well directed efforts to make known the purer and more rational system of Unitarian Christianity.

That the aid which Unitarians in Europe and America may give, would essentially promote this result, and is indeed necessary towards attaining it, there can be no doubt. Something undoubtedly has been done, and much more, I hope, will be done, both by Europeans and natives in this country; but the number of persons belonging to both these classes who interest themselves in the spread of Unitarianism are at present so few, and European society in particular will continue, probably for many years, to be so limited and fluctuating, that great dependence cannot be placed upon the original resources of India. If, therefore, Unitarian Christianity is to prevail in this country, the efforts necessary for this purpose must, for a considerable period at least, owe their chief energy to the aids derived from the professors of that faith in the other quarters of the globe.

With regard to the kind, the way, and the means, these may be briefly summed up in two words, *men* and *money*.

American Missionaies have been allowed by the local governments to labour at Bombay, in Ceylon, and at Chittagong; and it seems probable, especially considering the liberal policy that has been pursued towards Missionaries since the last renewal of the Company's Charter, that no objections would be made to others to settle in Calcutta, or, if deemed advisable, in any other part of Bengal or India. If any difficulty arise, Unitarians in the United States might transmit to the London Unitarian Fund Society, of which the Rev. W. J. Fox is Secretary, the funds which they would wish to appropriate to the support of Missionaries; and as I doubt not that the plans formed or contemplated by that body for the promotion of Foreign Missions will meet with your approbation, your funds would thus be employed in giving efficiency to the labours of missionaries who are British subjects, whose residence in India, under certain engagements, is sanctioned by the express provisions of the legislature.

If it should be determined neither to send Missionaries from the United States, nor, through the medium of the London Unitarian Fund Society, to patronize those sent from England, the only remaining course which I can suggest is to transmit to the Calcutta Unitarian Committee the pecuniary aids which you may be disposed to afford to the cause of Unitarian Christianity in India. To this Committee I have acted as Secretary ever since its formation, and exclusive of myself, it consists of several gentlemen, both Europeans and natives, of respectability, judgment, and experience, who will, I am authorized to state, with much pleasure, charge themselves with the faithful application to the purposes which may be specified, of those sums which you may entrust to their management.

Until the number of Unitarian Missionary labourers is increased, the following are the objects for which, chiefly, funds are required:— First, for the erection of a Unitarian Chapel in this city, and for the support of Unitarian worship and preaching in the English language.—Towards the former of these nearly twelve thousand rupees have been already subscribed by the friends of Unitarianism in this country, but it is not expected that either of them can be accomplished without foreign aid. The estimated expense of the Chapel alone is thirty thousand rupees, but on account of the increased and increasing value of landed property, it is not improbable that forty thousand may be ultimately required. Secondly, the Anglo-Hindoo School already mentioned as being principally supported by Rammohun Roy, and in which sixty children are daily instructed in the English language and in the rudiments of general knowledge, might be placed on a more permanent basis and rendered a more useful institution, by the purchase of an elibible spot of ground and the erection of a commodious school room, by the employment of more able teachers, and by increassng the number of the pupils. All this cannot be accomplished without more ample resources than are at present possessed. Thirdly, funds are required to defray the expense attending the preparation and printing of such works in English, in Sunskrit and Bengallee, and in Persian and Hindoosthanee, as the particular circumstances of the European, the Hindoo and the Mussulman communities may seem to require. Your assistance towards any or all of their objects will be thankfully received. I may add, that all standard works on theology, of past as well as of present times, in ancient as well as in modern languages; the most judicious and liberal periodical publications of the day; every improvement in the principles of natural science, in the modes of education, or in the plans of benevolent societies—all will be acceptable and useful to Missionaries. Their labours are of so general a nature, and they travel in a way so little frequented, that no subject will be entirely barren of information to aid and guide them.

"It is an excellent life, and it is the proper life of a Christian, to be daily outstripping himself, to be spiritually wiser, holier, more heavenly-minded to-day than yesterday, and to-morrow than to-day. Every day loving the world less, and Christ more, than the former; and gaining every day some further victory over his secret corruptions, having his passions more subdued and mortified, his desires in all temporal things, more cool and indifferent, and in spiritual things more ardent; that miserable lightness of spirit cured; and his heart rendered more solid and fixed on God, aspiring to more real communion with him, labouring that particular graces may be made more lively and strong, by often exciting and stirring them up: Faith more confirmed, love more inflamed,

composed meekness, producing more humility. Oh! this were a worthy ambition indeed! you would have your estate growing, and your credit growing; how much rather should you seek to have your graces growing, and not be content with any thing you have attained to."

Bishop Leighton.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, DECEMBER 10, 1824.

ORDINATION.

On Wednesday, the 8th inst. the Rev. Charles Wentworth Upham, was ordained as colleague pastor with the Rev. Dr. Prince, over the first Congregational Society in Salem. The proceedings of the council, preparatory to the ordination, were conducted with entire harmony. The following was the order of services:—Introductory prayer by Rev. Dr. Channing of Boston; Sermon by Rev. Dr. Kirkland, of the University, from Titus, chap. ii. latter part of the 14th verse—"*A peculiar people zealous of good works*;" Consecrating prayer by Rev. Dr. Lowell of Boston; Charge by Rev. Dr Thayer of Lancaster; Right-Hand of Fellowship by Rev. Mr Brazer of Salem; Address to the Society by Rev. Mr Flint of Salem; Concluding Prayer by Rev. Mr. Parkman of Boston.

We have rarely, if ever, attended an ordination where the services were so uniformly excellent. Many circumstances conspired to render it an uncommonly interesting occasion. We rejoice with the venerable Senior Pastor in the timely and acceptable relief he is now to receive from the cares and duties of his office, and with the Society and the Junior Pastor in their mutually pleasing prospects.

A very interesting sketch of the history of this church and of the first settlement of Salem, was published in the last Salem Gazette. As our columns were pre-occupied before it came to hand we must defer giving it till next week. We give, however, the following abstract of the dates, abridged from this sketch by the editor of the Boston Telegraph.

"The last Salem Gazette contains a history of this Church, from its foundation to the present time. On the 20th of July, 1629 the Rev Samuel Skelton was chosen Pastor and Rev. Francis Higginson Teacher,—three years before the ordination of any other clergyman, either in Massachusetts Bay or Plymouth Colony. The following is a complete list of the Pastors, with the dates of their respective ordinations and deaths.

	Ordained.	*Died.*
Samuel Skelton, } Francis Higginson, }	1629 1629	1634 1630
Roger Williams,	1634 *dismissed* 1635	1682
Hugh Peters,	1640	1659
John Higginson,	1660	1709
Nicholas Noyes,	1683 *colleague*	1717
George Curwen,	1714 *colleague.*	1717
Samuel Fiske,	1718 *dismissed* 1735	
John Sparhawk,	1736	1755
Thomas Barnard,	1755	1776
Asa Dunbar,	1772 *resigned* 1779	1788
John Prince,	1779 *the present incumbent.*	

DEDICATION.

On Tuesday last, the elegant new brick church, at Salem, erected for THE INDEPENDENT CONGREGATIONAL CHURCH, was dedicated to the service of Almighty God. The sermon by the Rev. Henry Colman, who is to be the Pastor of said Church, was from Matthew vii. 21. "Not every one, that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven;" in what the religion of the gospel does not, and in what it does consist. Prayers were also offered and suitable selections of scripture were read. Appropriate anthems and hymns were sung. Among the latter was the following beautiful hymn, written for the occasion, by Rev. Mr Pierpont of Boston:

HYMN.

O Thou, to whom in ancient time,
The lyre of Hebrew bards was strung,
Whom kings adored in song sublime,
And prophets praised with glowing tongue.

Not now, on Zion's height alone,
Thy favoured worshipper may dwell,
Nor where, at sultry noon, thy Son
Sat, weary, by the Patriarch's well.

From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To Heaven, and find acceptance there.

In this Thy house, whose doors we now
For social worship first unfold,
To Thee the suppliant throng shall bow,
While circling years on years are rolled.

To Thee, shall Age, with snowy hair,
And strength and Beauty, bend the knee,
And Childhood lisp, with reverent air,
Its praises and its prayers to Thee.

O Thou, to whom in ancient time,
The lyre of prophet bards was strung,
To Thee, at last, in every clime
Shall temples rise, and praise be sung.

EVANGELICAL MISSIONARY SOCIETY. It is a practice in some of our churches, to make contributions on the day of the Annual Thanksgiving for the benefit of the *Evangelical Missionary Society*. The Treasurer of this Society acknowledges the receipt of *thirty-five dollars*, by the hands of Rev. Mr. Ripley of Waltham, contributed for the above-named purpose, on the late thanksgiving day, by the society of which he is pastor.

We understand that Mr Young has signified his acceptance of the invitation of the Church in Summer-street to become their pastor.

The statement and remarks of one of our correspondents this week, in relation to Ordining councils &c., seem to us well worthy attention. The decission, respecting the assignment of the parts of performers on Ordination occasions, must, we think, meet the views of every person of reflection. And the remarks respecting refreshments usually furnished to members of the council on the morning of ordinations are also timely and judicious. The particular practice against which the writer so solemnly and decidedly remonstrates, is of long standing, and as far as our observation has extended, is common with all the various denominations of christians among us. We think, with our correspondent, that the practice is injurious both in relation to its example, and to its individual effects; and that it cannot be to soon abolished.

The communication, signed G. which we have this week published, appears to refer to an article published in some paper, by the Editor of the Christian Mirror. The vein of seriousness which runs through it, together with the candid spirit in which it is written, has induced us to publish it. We regret that on account of its length we are obliged to defer a part of it till next week.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR EDITOR—As some of our orthodox brethren seem inclined to push matters to extremity, with the friends of liberal Christianity and recommend with much warmth an immediate and open rupture, as with men whose principles are to be held in utter abhorrence, and who have no just claims to the christian name, it may be well for them and for us dispassionately to consider how the case stands between us. On what grounds then do the orthodox rest their high and exclusive claims? Who has given them authority to monopolize to themselves the Christian name, and thereby to deny it to all such as fall short of their standard?

My remarks will have particular reference to the subject of *ministerial exchanges;* and, if I mistake not, the case stands thus.

The orthodox minister excludes the liberal minister from his pulpit. On what pretence? Because he is not a christian.—But why is he not a christian?—Because he denies the peculiar doctrines of the Gospel.—Who says this?—I say it, the orthodox minister replies.—On what grounds?—On the authority of my individual opinion. I have studied the bible very carefully, and surely I must know what it contains. My faith is founded on the Bible; and is the very faith which was once delivered to the saints, for which I am commanded to contend earnestly. But do all the orthodox hold precisely the same views on the fundamentals of religion?—No; but we agree in essentials: at least we agree to differ. Do you agree in all that was deemed essential by the orthodox in past ages? do you believe in the Nicene and Athananian Creeds? in the Five Points of Calvin, in the Thirty-nine Articles of the Church of England, and the Catechisms of the Westminister Divines? No; but we believe in the orthodox system as it is now modeled; and we regard the liberal system as indeed another gospel, and we cannot countenance its abettors so far as to acknowledge them as christians. We regard them as fundamentally wrong; their teachers as false teachers; and the whole body as heretical and not to be tolerated.

But who are these abettors of liberal christianity, and who are their teachers—these dangerous men, with whom you refuse to associate in christian fellowship? Do they not profess to be christians? Do they not believe in the inspiration of the Holy Scriptures? Do they discover no anxiety and take no pains to understand them aright? Are they as a class inferior to you in natural endowments, or in moral qualifications? If they are fallible, so are you. If their hearts are deceitful, are not yours the same? And are not the motives to honesty and fidelity as strong in the one case as in the other. They are sensible that they must render an account of their stewardship, and that the charge of souls involves a tremendous responsibility. If this consideration is a restraint upon you, can you think that it is none upon them? If you are fearful of betraying the cause of your Redeemer; so are they; and it is not for them or for you to say, to which belong the most humility, the strongest sense of duty, and the best exemplification of the christian character.

The amount, then of the matter, is this: the orthodox think themselves right and their opponents wrong. They believe in certain doctrines which they are pleased to call fundamental; and because liberal christians do not believe in them, or not in the sense in which they are explained in the decrees of Councils and in popular Confessions of Faith, they are without further formality denounced as hereticks, with whom it is unlawful to hold ministerial and christian intercourse; and are placed on the same level with Mahometans and Pagans. They are not christians; for they reject the fundamental doctrines of Christianity. Consequently their teachers are not christian ministers, nor their churches, christian churches.

Liberal ministers dare not follow them in this presumptuous course. They regard them indeed, as holding great and pernicious errors; but not so great as to destroy their title to the christian name and character; nor so pernicious as to make it an imperious duty to shut their pulpits against them. They are willing to acknowledge them as brethren, and to treat them in all respects as such: and, as they are desirous of walking together in peace on earth, so they hope to dwell with them forever in heaven.

If their orthodox brethren will not meet them on this ground; if they feel it to be a solemn duty to separate themselves from them; to denounce them as hereticks, enemies of the cross of Christ, and ministers of Satan;—if they fear lest God should be angry with them in case they should open the doors of their pulpits and the doors of their hearts to such men as Buckminster, and Thacher, and Abbot among the dead; and Channing, and Lowell, and Ware among the living; then let them, I say, act consistently with these views. It is their duty to follow the dictates of their conscience. They most surely ought not, they cannot consistently, suffer to come into their pulpits, or admit to their communion, men whom they believe to be as bad as infidels, in whom they can place no confidence, and towards whom they can entertain only sentiments of hostility, of pity, or of contempt. If they regard liberal ministers in this light, they are perfectly correct in refusing to hold intercourse with them. Let them exclude them from their pulpits and their churches. Yea—let them *come out from among them*, and *be separate* from them, and *touch not* any *thing* so unclean; *for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?* Let them apply to them, what is said of the false teachers, of whom the apostle writes; who should *bring in damnable heresies, denying the Lord who bought them, and bringing upon themselves swift destruction.* "These," the apostle continues, "as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption:" and much more to the same purpose. —See 2. Peter, ii. 1, 12—20. If they think that this description is applicable to the teachers of Liberal Christianity, let them so apply it. They will be sure to find zealous partizans to support them in their charge, and who will not hesitate to go all lengths with them; and I believe I may confidently assure them that the charge will not be retorted, though it may be repelled, as I trust it will be, by the impenetrable armour of a christian temper, a good conscience, and a virtuous life.

But I have the happiness to believe that such violent denunciations are not approved by the great body of the orthodox, at least in this section of our country. I have the happiness to know that many of *the orthodox clergy* themselves, are altogether opposed, in principle and in practice, to the system of exclusion so ardently desired and so zealously advocated by some. And, in this free and enlightened community, I confess that I am not much alarmed, though I am grieved, at any attempts made to revive a spirit of denunciation, and to extend a system, which all men of moderation and peace deprecate, and which is utterly opposed to the spirit of our free institutions, and to the spirit of the age.

OBSERVATOR.

Nov. 26, 1824.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

MR EDITOR,—Hoping, that by the grace of God, I have counted all things loss for the excellency of the knowledge of Christ Jesus, my Lord, the perusal of your Apology in the Evangelist, has excited a desire to solicit, as an humble enquirer after truth, some farther instruction on the important subject discussed in that communication. This instruction I would willingly and gratefully receive from any one who is guided by the promised spirit of truth without which no man knoweth the things of God.

In searching after that knowledge which is life eternal, I am instructed by an infallible teacher that "God hath in these last days spoken to us by his Son;" who is "the *brightness of His glory*, and the *express image* of His person." That all things are delivered unto Christ of his Father; "neither knoweth any man the Father, save the Son; and he to whomsoever the Son will reveal him. That, "after that the kindness and love of *God our Saviour* toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, *through Jesus Christ, our Saviour.*" That the glorious works which the Son of God performed on earth, were "miracles, and wonders, and signs, which *God* did by him;" and that we behold "the light of the knowledge of the glory of God, *in the face of Jesus Christ.*" In accordance with these precious declarations of divine truth, I have understood,* 1 Tim. iii. 16. In the work of redeeming love, we behold, not only the glory of the Word, or only begotten Son of the Father; but the glory of God himself; a manifestation of infinite wisdom, grace, and truth, which the angels desire to look into, and which shall fill eternity with praise.

I am not confident however, that the term God, in this verse is not applicable to the Son. The grammatical construction of the English text, certainly favors that it is. If so, I understand that he is called God in a figurative sense, as beings vastly inferior to him have been, and as I understand, he is in several other passages, as Ps. xlv. 6, and Heb. i. 8, where he is called God, as ruler or king in Zion; and as the *first begotten* of the Father; and where, *as God*, he is declared *to have a God*, who has annointed him in this high and glorious office. With either of these views, I have a clear sense of the precious truth of the whole passage. I behold the triumphant Jesus, having accomplished the work given him by his Father, "received up into glory, and is on *the right hand of God*, angels, and authorities, and powers, being made subject unto him."

If these views are inconsistent with truth, or in the least degree derogatory to the true character of Him, who, I hope hath loved me, and given himself for me, I pray to be instructed and corrected.

If I understand you, you consider that the *Son of God* is, in this passage declared to be the eternal and self-existent Jehovah. Let me then for a moment conceive of the Son, or "Word of God," Rev. xix. 13, as Supreme, the independent, and only true God. Now, what conception can I have of "the *God and Father of our Lord Jesus Christ?*" Can I have any *distinct* conception of him, without conceiving of two self-existent beings, or that the Father is not "the only true God?" You argue a *distinction* between God the Father, and God the Son, in the following just and emphatical manner. "But if the *Father* was manifested, &c. and received up into glory, *who received* him up? Did the Father receive *himself* up, and seat *himself* at his *own* right hand?" Is it possible to avoid the conclusion, that the person who thus reasons, must necessarily conceive of two *beings*, one who is *received*, another who *receives;* one who is seated at the right hand of the other who received him, and seated him there? I respectfully ask you to review the conceptions of your mind, when you wrote the above. I find it impossible for me to use such language without thinking of two distinct beings. Here then you plunge me into a labyrinth, from which I beseech you to extricate me if you can. You require me to conceive of the son of God who was *received* up into glory, as the supreme self-existent Jehovah. You require me also to conceive of the Father, who *received* him, as the supreme, self-existent Jehovah. You also require me to conceive of these as *distinct* from each other; so distinct, as to conceive of one being received up from earth to heaven by the other; and seated at *the right hand* of the other. Yet you will not allow me to conceive of two supreme and self-existent Jehovahs. I solemnly ask you to pause and consider, whether you may not possibly be incorrect. Can scripture or reason justify such a requirement? Did not the above questions you ask, forcibly press on your own mind in a little different form? If he who was *received up* into glory was the supreme Jehovah, "*who received him up?*" Did the supreme God "receive *himself* up, and seat *himself* at his *own* right hand? Is it *himself* he heareth alway? Is it *himself* who will be revealed from heaven in his *own* glory, and the glory of *his* Father, &c."

But this is not all the difficulty that attends the views exhibited in the Apology. In your remarks on John i. 1, you observe, "and whose glory did the disciples see? not the direct and personal glory of the Father; but the glory of the only begotten *Son* of the Father, which Son is in the first verse declared to be God." That the Word is the only begotten Son of the Father; and *God*, in a sense which other passages of the truth explain, I fully believe. But is it possible for me to believe that the "Word of God," Rev. xix. 13, who is the *begotten* Son of the Father, is the *self-existent* Jehovah? Is it possible for you, Sir, to believe that the *self-existent* Jehovah has a *Father* and was *begotten?* Is this the system you consider as claiming my belief, on the plea of *consistency* and *harmony.*

Does not the blessed and "*only true God*," even when he addresses his beloved Son as *God* or Ruler on the throne of Zion, where he has set him; Ps. ii. 6, Ps. xlv. 6, 7, Heb. i. 8, still claim to be *his God* and *to have annointed him?* And when he exalted him to his own right hand in the heavenly places, and gave him a name which is above every name, and required all to worship him, did he not require that this worship should be given him "*to the glory of God the Father?*" Do not the holy Scriptures then plainly teach us, that he is not called God in the highest sense? Do not they plainly teach that his true and proper character is, "the Christ, the Son of the living God?" Here then I find a solution, not from *vain reason*, but from *the word of the Lord*, of the difficulty that arises on finding the Son called *God.* But where shall I find a solution of the difficulties which arise on the supposition that he who was *begotten*, is *self-existent?* That the Son who was sent by the Father, is himself the Father? That he who *prayed* for the glory he had with God, before the world was, was and ever is himself, the *independent*, underived fountain of all glory? That he who says, "my Father is greater than I," and "the Son can do *nothing* of himself," is really as almighty as the father; and can do *every thing* of himself? That he who assures me he is to be honored as the Father, because of judgement being *committed* to him by the Father; is to be hono*independent source* of all power au That "there is but one God *the* yet that the *Father* is no more t than the *Son?* That the Father true God;" and yet, that he, to w "Thou art my Son, this day hav thee," is the *only* true God also cannot, consistently with his hol pardon iniquity without an *infinite* and yet, that all the real sufferin which constitute atonement, and which God is now forgiving the liever, has been endured by a *sing*

If my beloved christian brethr system which involves these difficul of its *consistency;* I should be glad t those who dare to think for them mount these difficulties in their ow

(To be concluded in our nex

MR REED,

Will you please to announce, Christian Register, that it has re determined by an ecclesiastical cou neighborhood, that all the parts of tion service, except the right han ship, should be assigned by the soci pastor elect, before the time at wh daining council are assembled; and business of the ordaining council i these parts, should be, by their vote or to disapprove of these appointm act by which the fellowship of the expressed, is considered as direc the council; and therefore this se be assigned by them. This need no prevent the society which is to new pastor, or the pastor elect, or junction, to provide for this service ing any one to be prepared for it, t should wish to commit it. The ca ably seldom occur, in which an app made, will not receive the sanctio daining council.

In this connexion, let me say a of the *colation*, which is prepared siastical council, previous to thei to the service of ordination. Tha vision should be made for the refr the time, of those who may have t be, three hours in church, and som perhaps, may have travelled a doz ty miles, to be present at the mee council, I have no objection. So, th But that *wine, brandy* and *spirits* thought also to be necessary, at t dicates most unfavourably of thos this provision is made. Suffer me enter my solemn remonstrance, aga of the provision for an ordaining co going to church. A word, I think, ficient on the subject.

HISTORICAL SOCIETIES

The *Massachusetts Historical Society.* Society of the kind in the United States. ed in January 1791. The first volume Collections was published in 1792. T incorporated Feb. 19th, 1744. The pub Society now amount to twenty volumes

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GENEERAL INTELLIG

NATIONAL ELECTION. On the firs Dec. the votes were given in the E of the several states, for President a of the United States, for the four ye 4th of March, next.

The following is the state of the they have been ascertained, for Pres

States.	*No. of votes*	*Adams*	*Jacks*
Massachusetts,	15	15	0
Maine, -	9	9	0
Rhode-Island,	4	4	0
New-York -	36	26	1
New-Hampshire,	8	8	0
New Jersey,	8	0	8
Pennsylvania,	28	0	28
Connecticut,	8	8	0
Maryland, -	11	3	7
Vermont, - -	7	7	0
Virginia, - -	24	0	0

*Instead of *God manifest* &c. Griesbach reads, *He who* was made manifest—was justified, &c.

ED. REG.

him by the Father; is to be honoured as the *independent source* of all power and authority? That "there is but one God *the Father*," and yet that the *Father* is no more the one God, than the *Son?* That the Father is "the *only* true God;" and yet, that he, to whom he said, "Thou art my Son, this day have I *begotten* thee," is the *only* true God also? That God cannot, consistently with his holy pefections, pardon iniquity without an *infinite* atonement; and yet, that all the real suffering and death, which constitute atonement, and on account of which God is now forgiving the penitent believer, has been endured by a *single holy man*?

If my beloved christian brethren adhere to system which involves these difficulties, because of its *consistency;* I should be glad to know, how those who dare to think for themselves, surmount these difficulties in their own minds.

G.

(To be concluded in our next.)

Mr Reed,

Will you please to announce, through the Christian Register, that it has recently been determined by an ecclesiastical council in this neighborhood, that all the parts of an ordination service, except the right hand of fellowship, should be assigned by the society, and the *pastor elect*, before the time at which the ordaining council are assembled; and that the only business of the ordaining council in regard to these parts, should be, by their vote to approve, or to disapprove of these appointments. The act by which the fellowship of the churches is expressed, is considered as directly an act of the council; and therefore this service should be assigned by them. This need not, however, prevent the society which is to receive the new pastor, or the pastor elect, or both in conjunction, to provide for this service, by requesting any one to be prepared for it, to whom they should wish to commit it. The case will probably seldom occur, in which an appointment so made, will not receive the sanction of the ordaining council.

In this connexion, let me say a word or two of the *colation*, which is prepared for an ecclesiastical council, previous to their procedure to the service of ordination. That some provision should be made for the refreshment, at the time, of those who may have to sit, it may be, three hours in church, and some of whom, perhaps, may have travelled a dozen, or twenty miles, to be present at the meeting of the council, I have no objection. So, then, let it be. But that *wine, brandy* and *spirits* should be thought also to be necessary, at this time, indicates most unfavourably of those for whom this provision is made. Suffer me then, Sir, to enter my solemn remonstrance, against this part of the provision for an ordaining council, before going to church. A word, I think, will be sufficient on the subject.

HISTORICAL SOCIETIES.

The *Massachusetts Historical Society.* is the oldest Society of the kind in the United States. It was formed in January 1791. The first volume of the Society's Collections was published in 1792. The Society was incorporated Feb. 19th, 1744. The publications of the Society now amount to twenty volumes.

The *New-York Historical Society* was formed in N. York, on the 10th of December, 1804, and was incorporated on the 10th of February, 1809. This Society has published three volumes of Collections. A writer in the Concord, N. H. Register thinks their volumes, though valuable, do not possess that variety or general interest which are to be found in those of the Massachusetts Historical Society.

The *Essex Historical Society* was incorporated June 11th, 1821. This Society is composed of gentlemen belonging to the County of Essex, Mass. principally to Salem. This Society, we understand, is about publishing a volume of the Antiquities of that region.

The *Maine Historical Society* was incorperated in 1822. The design of the Society originated with the President and Professors of Bowdoin College, Brunswick. We learn from the following extract from the circular issued by the founders of the Society, that its intention is to "publish from time to time, in future years, volumes of Transactions, that the facts collected may be *preserved* in the most effectual manner against possible accidents, and that the citizens of that state may, by access to these facts, receive the instruction and gratification, which they are calculated to afford."

The *Rhode Island Historical Society* was incorporated in June, 1822. This Society is preparing "to issue a volume of original papers."

The *New-Hampshire Historical Society* was formed in Portsmouth, May 20th, 1823. It was incorporated in June, 1823. This Society has already published a volume of Collections, of 336 pages. This volume contains the whole of Penhallow's history of the wars with the Indians, originally published in Boston about a century since.

GENEBRAL INTELLIGENCE.

National Election. On the first Wednesday of Dec. the votes were given in the Electoral Colleges of the several states, for President and Vice President of the United States, for the four years following the 4th of March, next.

The following is the state of the votes as far as they have been ascertained, for President.

States.	*No. of votes*	*Adams*	*Jackson*	*Crawford*	*Clay*
Massachusetts,	15	15	0	0	0
Maine, -	9	9	0	0	0
Rhode-Island,	4	4	0	0	0
New-York -	36	26	1	5	4
New-Hampshire,	8	8	0	0	0
New Jersey,	8	0	8	0	0
Pennsylvania,	28	0	28	0	0
Connecticut,	8	8	0	0	0
Maryland, -	11	3	7	1	0
Vermont, - -	7	7	0	0	0
Virginia, - -	24	0	0	24	0

In the same states, Mr Calhoun has 116 votes for Vice President. It is considered as settled, that, he is elected by the Electors.

Piracies. A meeting has been lately held in New-York, in relation to the piracies and murders that continue to be committed with circumstances of great cruelty, in the West India seas, especially around the Island of Cuba. A memorial to Congress was made at this meeting, from which the following is an extract.

"We would respectfully submit to the consideration of Congress whether it would not be expedient that a law should be passed authorizing merchant vessels to arm for their own protection, under such regulations, and with such rules for their government as may appear necessary, and which may avoid the danger of committing the peace of the nation to the discretion of individuals; that the squadron on the Cuba station should be reinforced, that decoy vessels should be employed and that the ships of war be furnished with additional launches and boats calculated to pursue the pirates into their retreats and fastnesses.

We would further suggest, that the President of the United States be requested to make suitable remonstrances to the government of Spain, and to the authorities of Cuba, relative to the piracies committed on American vessels, and the murder of their crews, by persons issuing from the shores of that island, and to state most explicitly that if the evils are not removed, they will be held liable for the consequences.

"Should such remonstrances be made, and should they be ineffectual, the citizens of New York pledge themselves to support their government in any ulterior measures which may be necessary, even if they should extend to the blockade of every port of that island."

Colombian Republic. The Colombian Gazette of the 10th October, published at Bogota, announces the important intelligence that on the 3d of the month, "a Treaty or General Convention of Peace, Amity, Navigation, and Commerce," had been concluded between the Colombian Republic and the United States, which when ratified by our government and the general Congress, would be made public. "Then (says the Editor) will be presented to the world the first treaty concluded between one of the new states of old Spanish America, and an established nation which occupies so distinguished a rank in the commonwealth of nations. The policy of the Colombian government will be more distinctly known, and we are sure it will deserve the applause of all philosophical minds, for its humanity and justice, not less than for the principle of conceding no privileges nor special favors to any power.

Amici's improvement on Astronomical Instruments. —Baron Zach announces that Professor Amici has communicated to him a new principle, upon which he can construct instruments for taking the heights, even to *thirds*, if the power of the telescope is sufficient. The method is independent of all minute subdivisions of the limb, verniers, or wire micrometers. All the measures are taken in the field of the telescope itself, upon an optical principle.

We understand that Com. Stuart, of the Navy, has been suspended from duty, preparatory to his trial, upon charges relating to his conduct while in command of the squadron in the Pacific, and that it was intended he should be tried before the Court which is now sitting in New York. But the trial has been postponed at his request, to enable him to procure from a distance, evidence upon some of the charges which have been brought against him. His trial will be had as soon as the evidence can be procured. *Nat. Int.*

The Milton Manuscript. The unpublished Manuscript of a theological work by Milton, which was discovered some months ago, in one of the public offices belonging to Government, is now in the press. It will be published under the express sanction of his Majesty, in the original Latin, and with an English translation. The Manuscript consists of above 700 pages. The Literati are waiting with eager expectation for the appearance of this important document.

London Mag.

Rensselaer School. The Hon. Stephen Van Rensselaer, with his characteristic liberality and benevolence, has lately established an institution at the north end of the city of Troy, for the purpose of instructing persons IN THE APPLICATION OF SCIENCE TO THE COMMON PURPOSES OF LIFE. The Rev. Dr. Blatchford, of Lansingburgh, has been appointed President; Amos Eaton, of Troy, Professor of chemistry and experimental philosophy, and lecturer on geology, land-surveying, and the laws regulating town-officers and jurors; and Lewis C. Beck, of Albany, Professor of mineralogy, botany, and zoology, and lecturer on the social duties, peculiar to farmers and mechanics. A suitable apparatus, library, reading-room, and other appurtenances, will be provided. The students will be required to give experiments in turn, in order to familiarize them with the apparatus and the principles derived from books. The first term will commence in January next, and continue fifteen weeks. There can be no doubt, that this will become a useful institution, reflecting the highest credit upon the generous founder. *N. Y. Statesman.*

The Treasury department of the United States has issued proposals for a new *Loan* of five millions of dollars, for the purpose of paying off some of the U. S. six per cent stock.

FOREIGN.

THE GREEK WAR.

In the latest Amsterdam and Brussels papers it is stated that a French vessel of war had lately fallen in with the Egyptian Fleet near the island of Rhodes; that it consisted of 9 Frigates, 14 Corvettes of three masts, 40 brigs and schooners, and 200 transport vessels. The regular troops were said to be 18,000 men A great number of European officers were among them.

ISLAND OF BORNEO.

A letter from India, dated in March last states that in Sept. 1823 a Dutch expedition sailed up the River Pontiana, in the island of Borneo, about 300 miles.—By this expedition the inhabitants of that part of the interior were reduced to submission without opposition. The government of the Netherlands have thus become possessed of the most valuable part of the island, comprehending all the gold and diamond mines on the island.

Ancient Coins. A late Paris Paper, under date of Valennciennes, gives the following information:—

"The digging at Famars was recommenced, August 28, 1824, at the orchard of the Castle. Two days after, the workmen reached the ancient foundations, and from that time the trenches offered much that was interesting, but only on occount of the buildings which were discovered there. The metals were few and ill preserved. Nothing of this sort was found but some defaced medals and pieces of oxidized bronze.—The most interesting objects discovered in these buildings were, a small statute of Minerva in bronze, some buckles of the same metal very well executed, and two ivory combs of curious workmanship. At last, on the 25 of this month, about 4 o'clock in the afternoon, a precious discovery crowned the labour with an unhoped for success. At the foot of the principal wall which forms the enclosure of the Hypocausta, discovered in 1823, three vases of bronze were perceived containing silver medals. The first of a round form and covered with a plaster of bronze containing 3920; the second, more of an oval shape, and furnished with a handle, had 2658; 3377 were found in a third vase of an elegant form, which had been preserved whole—total, 9955 silver medals. These pieces, in a very good preservation, belong to the upper and lower Roman Empire, and there are some from the Augustan age to that of Constantius. Some of the more recent are as brilliant as if just coined. It would be difficult to fix at present the value of this discovery. It may be mentioned that the *Reverses*, quoted by Mionnet and others as rare, are found there in great numbers. This is considered as the most important discovery of this sort, which has been made in the department of the North. Every one may be convinced of it by going to the Museum of this city to view this collection, which was immediately deposited there. This fortunate result raises the highest expectations, and gives rise to more extensive works than ever."

FROM EUROPE.

The following extracts are from papers received by late arrivals.

Corfu, Sept. 23. We have just received authentic information from *Napoli di Romania*, that on the 3d of September the Grecian Senate *revoked* the order to capture and confiscate foreign vessels freighted for the Turkish service.

Paris, Oct. 20. Letters from Corfu of the 26th September announce, that the differences between the Lord High Commissioner and the Greek Government, have been amicably adjusted, and that a new order had been issued, directing the British and Ionian subjects to observe the strictest neutrality.

Augsburg, Oct. 11. A letter direct from St. Petersburg, dated Sept. 25th, says, "The Ministry has just received a very detailed report from Gen. Sabanieff, Commander-in-Chief of the Russian forces stationed in Bessarabia, upon the actual situation of Moldavia. This report has made the greater impression on the minds of the members of our Cabinet, as it completely contradicts the preceding accounts sent to the office of Foreign Affairs relative to the departure of the Turkish troops. We are now certain that they still occupy the Principality, and that they are not even taking any steps which indicate that they will soon evacuate it. It is not doubted, that this news will make the Emperor extremely discontented with the Turkish Government, and lead to great changes in the policy of the Russian Cabinet."

FRANCE AND HAYTI.

London, Oct. 22. The Paris papers assert, that there is now every prospect of a speedy agreement between France and Hayti. One of the difficulties was the demand by France of the possession of a strong place in Hayti, as security for the payment of the indemnification to the Ex-Colonists, to be agreed on. But the Haytien Government offering to pay the whole sum at once, has removed the difficulty; and it is said that a House in London has offered to advance the requisite sum for that purpose.

The following are said te be the *basis* of the negociation between France and Hayti:

The Haytien Government insists on the formal recognition of the Independence of Hayti, as a *sine qua non.*

That, their independence being recognized, the Haytien Government will pay to the French Government the sum of Five Millions of Dollars, to be distributed at the pleasure of the French Ministers, as an indemnification of the losses of the Ex-Colonists: That they will also negotiate a Treaty of Commerce with France, by which French vessels and products shall be admitted into the ports of Hayti, on paying *three quarters* the duties paid by the most favored of other nations.

That France and Hayti shall unite in arrangements for the occupation and quiet possession, by the Haytien Government, of the Spanish part of the island:—That a French Minister, Consul-General, and Consuls, shall be accredited in Hayti; but that the French shall not, on any pretext, land any military force on the island.

POSTSCRIPT.

John Bailey, Esq. is elected to the 18th Congress, in Norfolk District, by a majority of 5 votes. No choice is made for the 19th Congress.

Electoral votes have been received from 14 states. Of these Mr Adams has 81. Mr Crawford, 32. Gen. Jackson 59. Mr Clay, 4.

The votes already heard from relative to the Vice-Presidency, give Mr Calhoun 132, which makes it sure that he will be the Vice-President, even should all the other votes be given against him.

To Correspondents. A Communication signed *Agape*, is received, and will be attended to.

ORDAINED,

At West Hartland, on the 17th ult. Rev. Adolphus Perry, Colleague pastor with the Rev. Nathaniel Gaylord.

At Foxborough, Mass. on the 17th ult. Rev. Willard Pierce. The introductory prayer, by the Rev. Mr Briggs, of Mansfield; the Sermon, by the Rev. Mr Holmes, of New-Bedford; the Consecrating prayer, by the Rev. Mr. Cobb, of Rochester; the Charge, by the Rev. Mr. Williams, of Attleborough; the Right Hand of Fellowship by the Rev. Mr Thacher, of the North Parish in Wrentham; the concluding prayer by the Rev. Mr. Hitchcock, of Randolph.

On Wednesday, Dec. 1, Rev. Ira Ingraham, was installed as Colleague with the Rev. Jona. Allen, in the First Church and Society in Bradford.

MARRIED,

In this city, on Tuesday evening, by Rev. Mr Wisner, Mr. Lorenzo S. Cragin to Miss Susan Tyler.

By the Rev. Dr. Baldwin, Mr Humphry W. Smith to Miss Agnis W. Simonds.

On Thanksgiving morning, at St. Mathews Chapel, S. Boston, by Rev. Mr Blake, Mr James Edwards New, of this city, to Miss Sarah Cutter Wyman, formerly of Utica, New-York.

On Friday evening, by Rev. Dr. Porter, Mr Timothy Hunt, of Boston, to Miss Susan Sumner, of Roxbury.

In Hanson, on Thursday evening, Mr Thomas Smith to Miss Nabby, daughter of Charles Cushing, Esq.

In Marblehead, Mr Saml. L. Amory, of this city, to Miss Joanna Bond.

In Shrewsbury, on the 2d inst. Mr Artemas Stone to Miss Eliza Kingsbury.

DIED,

On the coast of Sumatra, on board ship Franklin, of Boston, Mr Oliver Obear, jr. only son of Oliver O. Esq of Beverly, aged 21; a very interesting and promising young man. In May last, on their way from Sumatra to Batavia, Mr Thomas Cushing Stevens, of this city, aged 19; and Mr Warren Vail, seamen of the F.

In Brooklin, on Thursday, Francis William, youngest son of Richard Sullivan, Esq. aged 3 years.

In Parsonsfield, Me. the 24th ultimo, Alexander Ramsey, M. D. aged about 70. He was a native of Scotland, but had resided many years in this country, and was distinguished as a Lecturer on Anatomy and Physiology, on which he has published a valuable treatise. He was distinguished for his philanthropy and benevolence; his attachment to the principles of old school; his unwearied efforts to diffuse the blessings of the healing art; his acquisitions in many years of laborious investigation and for his detestation of quackery. It was the opinion of Dr. R. that the disease which was hastning him to the grave, had been occasioned by an altered state of the lymphatics of his lungs, induced, as he supposed, by the bite of a rattlesnake, which he suffed about two years before his death. He has left no family but two unmarried sisters in Edingburgh.

In Freehold, N. J. Rev. Dr. John Woodhull, the venerable pastor of the Presbyterian Church in that township.

In Kentucky, Francis Baker, Esq. Editor of the "Missisippian."—He was on a visit to his friends in New-Jersey, and was murdered on the road. One Isaac Desha has been examined, on suspicion of being the murderer.

In Keene, N. H. Mrs. Hannah Wheeler, aged 103.

In Kennebunk-port, Capt. Moses Burbank.

In Paoli, Illinois, Rev. William Beaucamp, aged 55. Also, at Cincinnati, Rev. Abdeel Coleman, aged 42, both Ministers of the Methodist Episcopal Church.

In Dorchester, Mrs. Clarisa, wife of Mr Wm. Leeds, aged 26.

In Cohasset, 30th ult. Major John Pratt, aged 49.

In Putney, Vt. Rev. Ashael Wood, Pastor of the Baptist Church in that place, aged 55. He gave the whole of his property, after the decease of his wife to the Baptist Foreign Mission Society and Baptist Education Society.

The deaths in Boston, during the week ending December 3, were *Twenty-six.*

THE BADGE.

IN THE PRESS, and will be published next week, at the Counting Room of the Christian Register, "The Badge, *a Moral Tale for Children, by the author of* "James Talbot," "The Factory Girl," &c.

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and and conduct towards every one around them.

SACRED MUSIC.

JAMES LORING, No. 2, Cornhill, has for sale the Bridgewater Collection, 14th edition. Also, the twelfth and thirteenth editions of the same work; Handel and Hadn Society Collection of Church Music; Old Colony Collection of Anthems; third edition Handel's Messiah; Haydn's Creation; Harmonia Sacra; Hubbard's Thirty Anthems; Lock Hospital Collection; Callcott's Musical Grammar; Kellman's do; Mitchell's Lord's day; Hallelujah Chorus; Leach's Canaan; Hubbard's Essay on Musick; Winchell's Sacred Harmony—at 3,50 per doz.

N. B. Musical Societies supplied on Liberal terms.

Dec. 4.

NOTICE.

An adjourned meeting of the *Society, for the Promotion of Theological Education, in Harvard University,* for the purpose of carrying into effect the Constitution recently adopted by the Society, and approved by the Corporation and Overseers of Harvard College; will be holden in Boston, at the Hall of the American Academy, Pearl street, on Wednesday next, December 15, at 11 o'clock. F. PARKMAN, *Rec. Sec'ry.*

Dec. 10.

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—

Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—Lottery Ticket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents, third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 38 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

Questions to Trinitarians, 12 cents per dozen.
Appeal to the candid, do.
Answer to the question,—Why do you attend a Unitarian Church? 12 cents per dozen.
The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.
Also Dr Abbott's Seasonable Thoughts on Baptism.

FOR Sale at the Counting Room of the Christian Register, the following valuable Theological works, on very reasonable terms:—

Campbell's Four Gospels
do. Systematic Theology
Prideaux Connexions
Griesbach Nov. Test.
Wardlaw against Unitarianism.
Yates in defence of do.
Priestley's Discourses
Bennett's do.
Whitby's do.
Lee's Sermons
Tappan's Works
Josephus' Works, 4 vols, 8vo. Lond. 1822.
Reed's Apology for Infant Baptism.
Chalmers' Discourses.
Law's Serious Call to a Devout and Holy Life.
Buck's Theological Dictionary.
Butler's Analogy of Natural and Revealed Religion.
Ostervald's Bible.
Paley's Natural Theology.
Paley's Evidences of Christianity.
Taylor's Sermons
Bancroft's Sermons.
Elark's Discourses to young people
Evans' Sketch

☞A variety of valuable and cheap Religious Tracts constantly on hand. A liberal discount will be made to those who purchase to sell again or for distribution.

REAL ESTATE AT AUCTION.

WILL be sold at Auction, 20th December next, at 10 o'clock, A. M. about 20 acres of Woodland, near Capt L. Williams', also 4 acres of Orchard land near Joel Drake's, also, a young orchard near the estate of the late Parmenas Ames.

WILLIAM REED.

Easton, November 18, 1824.

FRATRES POLONI.

FOR Sale at the office of the Christian Register, a complete set of the Fratres Poloni, neatly bound in nine folio volumes. Nov. 12.

FILIAL Affection, or the Clergyman's Grand Daughter, a Moral Tale, by the Author of the Factory Girl, James Talbot, &c. This valuable little work may be had at this Office.

POETRY.

From the Christian Spectator.

STANZAS,

Written in the Album of a Lady who had suggested her "WORK-BASKET" as a theme for a poet.

I. I saw it in a midnight dream,
When slumber's charm was o'er me;—
A little basket in the beam
Of noon-day stood before me;
Its beauty was exceding rare,
And yet 'twas no less frail than fair.

II. So fair,—it seemed some elfin band
From Fairy-land had brought it;
So frail,—it seem'd some fairy hand,
Of gossamer had wrought it:
Its lid was down, 'twas fill'd with flowers
Gathered from Flora's choicest bowers.

III. Yet thro' its sides, in every part,
Their sweet perfume was stealing;
'Twas like a guileless maiden's heart
Its inmost thoughts revealing;
And soon, methought a singing maid
Was sittting there, those flow'rs to braid.

IV. As grew, like hope, the flow'ry wreath
Beneath her flying fingers,
She seem'd with half a sigh to breathe—
"How long the moment lingers."
Thus as I saw, methought decay
Came o'er me,—and I pass'd away.

V. The blast of death had o'er me swept,
Ere yet that wreath was braided;
And in the silent grave I slept,
Before those flow'rs were faded;
And soon above my ashes grew
The mournful cypress, and the yew.

VI. I dream'd that when a few brief years
Were past, my parted spirit
Came back to trace the joys and fears
That once it did inherit;—
Just as the man comes back to trace
The scenes of childhood's dwelling-place.

VII. I saw that litttle basket stand
In all its fairy lightness
Ev'n as before;—but time's rude hand
Had dimm'd its snowy whiteness,
And now among its flow'rs was seen
Full many a dark sad evergreen.

VIII. But where was she?—

* * * * *

IX. ——— I seem'd to hear
An unseen spirit singing;
I woke, but in my listening ear
The music still was ringing;—
"The lightest, frailest things we see
Are not so light and frail as we." L. L.

LIFE OF IGNATIUS LOYOLA.

(*Continued.*)

Ignatius next undertook to gain one Xavier, a gentleman of Navarre, who possessed a sprightly wit, a generous soul, and great purity of manners; but was vain and ostentatious, and ambitious of ecclesiastical preferment. The first step he took for this purpose, was, to insinuate himself into his good opinion by commending his natural parts, applauding him in public, and making it his business to procure him scholars; and having proceeded thus far, he opened, in some measure his design, and finally obtained him for his disciple. The next conquests he made were James Laynez, who was twenty-one, and Alphonso Salmeron, who was only eighteen years of age; both had studied at Alcala, where they had heard of the saintly reputation of Ignatius.—To these were added, Nicholas Alphonso, another Spaniard, surnamed Bobadilla, from the place of his birth, and Simon Rodriguez, a Portuguese gentleman. Having obtained these six disciples, (remembering the inconstancy of his former companions) he determined to secure them by some positive engagement; and for this purpose, he one day, after they had undergone a preparation of prayer and fasting, called them together, and explained to them his intention of forming himself as far as he could upon the model of Jesus Christ, in laboring for his own perfection and devoting himself to the great end of human redemption; for which he knew no field that offered a more plentiful harvest than Palestine. He concluded his discourse by a vow to make a voyage to Jerusalem, and renounce the things of this world. They, with one voice, declared their concurrence in the design, and acknowledged Ignatius for their father. It was also determined, on the suggestion of their leader, that in case they should not be able to procure a conveyance from Venice to the Holy Land within a year, they should be released from that part of the vow which related to Palestine, proceed to Rome, and offer their services to the Pope, to be sent into what part of the world he pleased. These arrangements were made in the month of July, 1534, in the forty-third year of Ignatius' age: and in order to allow them sufficient time to perfect their studies, he fixed that they should leave Paris, for the purpose of joining him at Venice, in January, 1534. Lest their fervour should in the mean time abate, the vow was shortly afterwards solemnly and ceremoniously ratified at Montmartre, and was agreed to be repeated on the same day, at the same place, in the two succeeding years. To these disciples were added, sometime afterwards, Claude Le Jay, John Coduic, and Pasquier Brouet, making the number of the company to amount to ten persons. About this time, Ignatius being afflicted with indisposition, partly from his austerities, and partly from the climate of Paris, was advised by his physicsans to try the benefit of his native air; an advice which he the more readily adopted, partly because three of his companions had some business to transact in Spain before they could absolutely renounce all their worldly goods; and partly that he might repair the scandal of his youth by his present virtuous demeanour. Having committed the care of the society to Faber, he departed for his native country; making use, however, of a horse on account of the weakness of his foot. He went to Azpetia, a town near the castle of Loyola, where the clergy, hearing of his approach, assembled to receive him. He refused, however, to take up his abode with his brother at the castle of Loyola; and instead of making use of the bed and provisions which he sent to him at the hospital, he chose to lie on the bed of a poor man, taking care, however, every morning to disarrange the other as if he had slept in it; and distributed the provisions he received from Loyola amongst the poor, and begged his bread about the town. Once only he went 'upon compulsion,' to visit the inmates of Loyola; the sight of which renewed the memory of his former life, and inspired him with an ardent love of mortification. In consequence he forthwith put on a sharp hair shirt, girded himself with a great chain of iron, and disciplined himself every night. He catechised the children, he preached every Sunday, and two or three times in the week besides; until, the churches not being able to contain the great crowds who came to hear him, he was obliged to hold forth in the open fields, "et auditores arbores complere cogerentur." The first time he preached he told the assembly that he had been, for a long time, greviously afflicted by a sin of his youth,—he had, he said, with other boys broken into a garden, and carried off a quantity of fruit; an offence for which an innocent person was sent to prison, and condemned to pay damages. "I therefore," he proceeded, "am the offender; he is the innocent person: I have sinned—I have erred!" and he called before him the man who by chance was present, and gave him, before the public, two farms which belonged to him. We shall pass over the particular circumstances of success which attended his preaching: it will be sufficient to apprize our readers, that as soon as he preached against the immodest attire of the women, it disappeared; that the same day he denounced gaming, the gamesters threw their dice into the river; that the courtezans made holy pilgrimages on foot, and the blasphemers ceased to curse.

Having effected the object of his visit, he proceeded to Valencia, where he embarked for Genoa, and finally arrived at Venice at the latter end of the year 1535; having encountered the usual quantum of perils by sea, and perils by land. He employed himself in his accustomed manner, until he was joined by his companions early in the month of January, 1537; to whom he presented James Hozez, who had performed the spiritual exercises, and become a disciple. After employing themselves for a short time at Venice, in attending the sick and instructing the ignorant, Ignatius sent his ten companions to Rome, to ask the Pope's benediction on their journey to the Holy Land, and his permission to receive holy orders.

They were presented by Peter Ortiz, to to Paul III. who was accustomed to huve questions of science and theology discussed before him while at table; and having requested to hear them dispute, they spoke with so much modesty and erudition, that the Pope was absolutely charmed.—He not only gave them permission to make the voyage to the Holy Land, and such of them as were not priests to receive holy orders from any bishop whomsoever, (a permission of which they immediately availed themselves,) but made them a present of sixty gold crowns. As there was no immediate opportunity of proceeding to Palestine, they prepared themselves for saying their first masses; and for that purpose they withdrew into solitary places, where they remained for forty days, fasting and praying. Ignatius was most ardent and exemplary in these holy practices, and wept to such a degree, that he was in danger of losing his sight from the copiousness of his tears; 'propter nimiam lacrimorum copiam graviter ex oculis laboraret.' The new priests and their companions distributed themselves in different parts, ministering in their vocation, until the expiration of the year, and of one part of their vow.

The year having expired, and there being no prospect of fulfilling that part of their vow which brought them to Venice, they resolved that Ignatius, Faber, and Laynez, should go to Rome, and represent to the Pope the intentions of the company; and that the rest should, in the mean time, be distributed into the most famous universities of Italy, to plant the seeds of piety in the minds of the young students, and to increase their own numbers with such as God should call to them. Before they separated, however, they established a few general rules, which they engaged themselves to observe, and which contain the rudiments of the Institute; the nature of which we shall afterwards have occasion to describe. Ignatius, accompanied by his two companions, accordingly proceeded towards Rome. During his journey he was favoured with a vision, which, as it is by some of his biographers supposed to have confirmed, if not suggested, the name of the society, we ought not to omit. Having entered into a chapel by the road side, to indulge his religious fervour, he beheld, in the midst of his devotions, the image of God with his Son Jesus Christ bearing the cross; the Father, commending Ignatius and his companions, delivered them into the special protection of his Son, who assured him that he would at Rome crown them with his favour. Ignatius was, on their arrival there, graciously received by the Pope, who accepted of the offers which he made to him. About this time Hozez, one of his disciples, died; but his place was soon supplied by Francis Strade, a young Spaniard, whom Ignatius prevailed upon to enter into the society.

The attention of the founder was now turned with anxiety to the more complete organization of the society by establishing a set of rules for its government and conduct. For this purpose he summoned his ten companions to Rome, and explained to them the necessity of their being formed into a religious order before they could achieve any important undertakings; whereupon several conferences took place upon the subject of their Institute, for although Ignatius had already conceived the model, he would do nothing without the consent of his brethren. While thus occupied, Ignatius and the rest of the society were called upon to oppose the progress of a celebrated preacher belonging to the order of Augustine hermits, who was active in the dissemination of the doctrines of Luther. Their success was so complete, that the disappointed friar employed a person who had been refused admission into the society, to accuse Ignatius of being a heretic, and of having been burnt in effigy at Alcala, Paris and Venice. By a fortunate coincidence, the persons before whom he had been accused at those places were, at that very time, at Rome, and bore ample testimony to his orthodoxy and his accuser's perfidy. Ignatius demanded that the sentence should be judicially recorded, which, after considerable delay and difficulty, he effected; persisting in his endeavours to obtain it, even against the opinion of some of his friends, for he regarded it not so much his own cause, as that of Christ and his companions. Copies of this sentence were dispersed in different parts, even as far as Spain.

The Institute being completed, he presented an abstract of it to Pope Paul III. who remitted the examination of it to three Cardinals, one of whom made great opposition to it as an unnecessary novelty; but by some influence (heavenly, the biographers say,) the cardinal suddenly changed his opinions, the Pope confirmed the Institute and also the society, under the title of *The Society of Jesus*, on the 27th September, 1540. The Pope authorised them to make constitutions, or *bye-laws*, for the good of their neighbour, their own perfection and the glory of God; but limited the number of the professed to sixty,—a restriction which, two years afterwards he removed. His Holiness now called into action the proffered services of the new society. Several of them were despatched into different parts of Italy on the necessary business of the church;—Faber accompanied Ortiz, who had received orders from Charles V. to be present at the Diet of Worms; and at the request of John III. of Portugal, Xavier was sent by Ignatius to the East Indies, and Rodriguez to Portugal, where he became superior of the college of *Coimbra*, founded as a nursery of preachers for the New World. The sanction of the holy See being thus attained for the Institute, Ignatius considered that the next important step would be to choose a Superior; and, for this purpose, he, with the permission of the Pope, summoned to Rome such of his companions as were able to attend. After the usual kind of preparation the society met, and all the votes were found to be for Ignatius, excepting his own, which he gave to him who should have most suffrages, but still excepting himself. Ignatius, however, refused to accept the office of General, on the plea, that he who was not able to conduct himself, was not fit to conduct others. This refusal, as generally happens in such cases, only confirmed the society in their choice; but, in deference to him, they agreed to a new election, which, after four days of fasting and prayer, was again determined in his favour. His disinclination, however, still continued; and it was not until he had obtained the sanction of his confessor that he consented to accept the charge of the company, which he did on Easter day, 1541. They made their profession the same week, the society to Ignatius, as their General and Chief, and he to the Pope himself. They engaged to observe perpetual poverty, chastity, and obedience; besides a special obedience to Pope with regard to missions; and they obliged themselves to catechise the children.

GEOLOGICAL CURIOSITY.

Harrison Co. Va. Oct. 7.—Within 200 yards of the road leading from Clarksburg up Elk Creek to Booth's Ferry, and within five and a half miles from the latter place, on the premises of David Hull, a company has been for some time engaged at intervals, in boring for salt;—they commenced in the bed of the creek upon a solid rock; at the distance of about 24 feet. they struck a large vein of beautiful water, exceedingly cold, and a little brackish to the taste, which discharges itself at the top of a small gum inserted into the rock, about 18 inches high. At the distance of about 118 feet, they passed through a rich vein, or bed of copper, about 4 feet in thickness; and at the depth of about 180 feet, they opened a strong vein of wind, which instantly found vent at the top of the well in a tremendous roaring and spouting of water, throwing up perpendicular columns of that element to the distance of 30 feet!!—Although the diameter of the well is not more than 1 and a half inches, it is supposed there is not less than 160 gallons of water discharged in one minute of time!! For some distance round this perpendicular shoot of water, plays an imperceptible gas of vapour so very inflamable, as to take fire whenever that element comes in contact with it. The verge of the circumference of this gas is not perceptible, therefore those who are not acquainted with its ignitable qualities, in the act of putting fire to this curious lamp of nature, have found themselves enveloped in flame, and pretty well singed before they had the idea of being within the reach of its touch! It has been tried in vain to extinguish the flame with water.

The only effectual method is to smother it with a large cloth, which can only be applied when the spouting and flame has somewhat abated. The intervals between the times of spouting are uncertain, it has ben known to spout two or three times in a week, and may be seen to spout at any time, by putting down the poles after the well has been eight or ten day unoccupied.

MINERALOGY.

A gentleman who lately returned to this city from the Labrador Coast, and whose attention has been successfully turned to the Mineralogy of the Gaspe District, from which some very valuable and beautiful specimens of the Quartz family, particularly the different varities of Cornelian, Agate, Opal and Jasper have introduced into the Province, brought up some beautiful specimens of the sky blue variety of the Labrador feldspar, a mineral first, and as yet almost exclusively found on that coast. The others and almost all the different varieties of this mineral, it is stated, are found on the same coast. The specimens alluded to were found at Mingan, and appeared to be imbedded in a grey granite rock.

The whole North shore of St Lawrence, from Quebec to its mouth, and the Labrador coast, offers to the Geologist and the Mineralogist, a field for research, such as we believe, cannot be met with in any other country. It has never been examined by scientific men, or at least, we have seen no work in which it was intimately spoken of. The greater part of it, bordering on the Gulf of Saint Lawrence, appears to be primitive, with generally, along the rivers, the earlier formation of rocks.—*Quebec Gaz.*

HOSPITALITY OF THE INDIANS.

The author of the expedition to the Rocky mountains, speaking of the Omanaws, says:—

"If a white man, or any stranger enter the habitation of an Indian, he is not asked if he has dined or if he is hungry; but independently of the time of day or night;—the pot is put upon the fire, and, if there is a single pound of meat in the possession of the family, that pound is cooked and set before him, and, even if he has but just arisen from a feast, he must taste of the food, or offence is given. History has recorded with high commendation the name of a dethroned christian Monarch, who shared his last loaf of bread with a suppliant stranger; and surely a similar act in the Indian, although it be influenced by education and custom, is entitled to applause."

ON TEAS.

The first order on the Records, of the British East India Company, for the importation of Tea, appears in the year 1667–8. It is thus expressed: "*Send home by these ships* 100 lbs. *weight of the best* TEY, *that you can gett.*"

ADULTERATION OF TEA. Mr Sowerby has remarked a curious instance of Chinese adulteration of Black Tea, consisting in the addition of sandy matter to it, containing minute chrystals of magnetic iron. These were sometimes so abundant, as to enable a magnet to lift parts of the leaves. The sand was after observed, deposited in tea-cups and tea-pots, and on macerating some closely twisted portions of tea, considerable quantities were separated, that had been introduced when the leaves were fresh. *Philadelphia Magazine*, 64—151.

LOUISIANA TEA. By a letter to Dr Mitchell, from New-Orleans it appears that the cultivation of the Tea Plant has been commenced, with some prospect of success. Whether the Tea shrub of Louisiana here mentioned is a species of the China plant, or a genus peculiar to America, yet possessing the qualities of the other, we are not informed. TEA has for some time been cultivated in North Carolina, the soil of which is said to have suited it remarkably well.

After the death of the late Lord Ellenborough, a very large sum of money was found deposited in the house of Gosling, the banker, in his Lordship's name, the profits arising from the lucrative office, the reversion of which was granted to the present Lord. This balance had been forgotton to be bequeathed by the noble Lord when he made his will, and was consequently equally divided among the youngest children, by which accident their fortunes were increased about 10,000*l.* each, beyond the intention of their father.—*Morning Paper.*

NEW HYMN BOOK.

THE stereotype (2nd) Edition of the NEW-YORK COLLECTION OF HYMNS, is for sale by Cummings Hilliard & Co. and at the office of the Christian Register. ☞ Price—well bound in strong sheep, and lettered, 40 cents per hundred—and 50 cents per dozen. In other binding proportionably low.

This work has been adopted in about twenty different Societies within the short period in which it has been known. It is in a form not to be changed, and any additions which it may hereafter be thought expedient to make, will be published separately, so that they may be annexed at pleasure to the original work. Oct 15.

FOR sale at this office, the following valuable work neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms.

MEDICAL BOOKS.

FOR SALE at this office PARR'S MEDICAL DICTIONARY, Philadelphia, 1819, calf. Also, MURRAY'S MATERIA MEDICA, N. York, 1824, in neat sheep, on very reasonable terms.

ROBINSON'S SERMONS.

JUST PUBLISHED, by Cummings, Hilliard, & Co. "Seventeen Discourses on several Texts of Scripture; addressed to Christian Assemblies, in villages near Cambridge. To which are added Six Morning Exercises. By Robert Robinson."

For sale also at the Counting Room of the Christian Register. Nov. 19.

Boston:—Printed by Thomas G. Wells.